



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

escape Marcks that William's reluctances were of real value to Prussia. They minimized the impression of unscrupulousness which Bismarck's policy was too apt to arouse. Benedetti<sup>1</sup> also appreciates this; but his conclusion that William was really as clever as Bismarck, and a hypocrite besides, unduly exalts William's intelligence at the cost of his character.

If in the long run William realized that it was not he but his chancellor who was shaping history, his mind was too just to harbor resentment and his nature too noble for jealousy. In the long run, as Marcks asserts, and as we may well believe, William's confidence and gratitude ripened into sincere affection. After the establishment of the Empire no court intrigues, however strongly supported, were able seriously to shake Bismarck's position. The alliance between the government and the Liberals, which began in 1866 and persisted for a decade, entailed many results which the Emperor did not like; but he accepted them. The treaty of alliance with Austria in 1879 seriously distressed him, because it seemed to destroy all prospects of cordial relations with Russia; but he accepted that, too. This was the last important conflict; during the remaining eight years of William's reign we hear of no more "friction" between the Emperor and his chancellor.

William's relations with Roon and Moltke are discussed with equal acuteness and frankness. In military affairs William was at home. The reorganization of the army, Marcks maintains, was his personal work, rather than Roon's; and if the strategy of 1866 and 1870-71 was Moltke's, William was, nevertheless, really commander-in-chief in both wars. His highest title to fame, however, will always rest on the facts that he knew men as few men know their fellows; that he selected great men for great tasks, with little reference to his own likes or dislikes; and that having found the right men he retained them in the face of opposition in the chambers, in the press, and even in his own household.

Of his book, as a contribution to history, Marcks speaks with great modesty. He has used, he says, only printed material. He has used, however, all that there is—witness his excellent bibliography—and he has used it with great discretion. He has, in many cases, placed upon known facts a new and more reasonable interpretation. His book is one which no student of the period can afford not to read.

MUNROE SMITH.

*The Jesuit Relations and Allied Documents.* Edited by REUBEN GOLD THWAITES, Secretary of the State Historical Society of Wisconsin. Vols. V.-XV. (Cleveland: The Burrows Brothers Company. 1897, 1898. Pp. 298, 330, 312, 314, 315, 328, 279, 277, 272, 289, 250.)

V. WITH this volume begins the actual settlement of Canada, in other words the first few settlers who came for the purpose of tilling the

<sup>1</sup> "William I. and Prince Bismarck," in *Studies in Diplomacy* (English translation), Macmillan and Co., 1896.

soil arrived during the early summer of 1632. They were married people with children, all from the province of Perche, inured to work in the field, experts at clearing the forest, and each man possessing besides a trade of his own, such as that of carpenter, mason, or harnessmaker. No immigrants of that class had yet been seen on the shores of the St. Lawrence. The little fort at Quebec, in a dilapidated state, was handed over by the English to the agents of the Hundred Partners, July 13, 1632, and the French were again in possession of Canada. Fathers Le Jeune and De Noue had arrived from France eight days before, much exhausted by a voyage of seventy-eight days. "The size of our cabins," says Father Le Jeune, "was such that we could not stand upright, kneel, or sit down; and, what is worse, during the rain, the water fell at times upon my face. Father De Noue's feet and hands were frozen. I had a pain in my head or breast and a keen thirst, because we ate nothing but salted food, and there was no fresh water upon our vessel."

The first sight of the Indians, at Tadoussac, caused him a deep astonishment. He had evidently quite a fanciful idea of them, and probably a poetical one, which soon vanished from his imagination. "It seemed to me that I was looking at those maskers who run about in France in Carnival time." These Tadoussac people had recently gone against the Iroquois and they were in the act of torturing several prisoners of that nation brought back after the raid. This not only roused the feeling of the good missionary but also caused the Frenchmen to fear the vengeance of the Iroquois at some future moment. The father realizes the horror of his situation, and adds calmly: "I am here like the pioneers who go ahead to dig the trenches; after them come brave soldiers, who besiege and take the place." His letter shows his power of observation in all that can be seen of Canada at that time. The Indians, he thinks, should be civilized a little at least before attempting to teach them religious duties; the French themselves might learn how to make a living in this country before trying to dominate it. All the wise things he writes from the first hours of his arrival here are worth reading. There is an excellent portrait of Father Le Jeune prefaced to the volume, and also other illustrations. The notes and explanations are abundant and valuable.

VI. The years 1633-34 present the Indian problem under nearly all its difficult aspects. How to inspire the Montagnais and Algonquins with a taste for sedentary life, in order to educate them and improve their condition; or if this is found impossible, what can be done to obtain the same results notwithstanding their nomadic habits? Father Le Jeune tried earnestly and cleverly to solve the question. It is plain that he understood it in the main points, and would have come to some practical result—not to say a perfect success—had it not been for the false notions on that subject which prevailed amongst the patrons or benefactors in France, concerned in the missions of Canada. It is true that a long experience in this matter has shown us the impossibility of modifying the roaming Indian, but at the commencement of the colony

Father Le Jeune had no means of comparison and he showed himself more competent than any man of his day to deal in a reasonable way with this insurmountable obstacle. Next he explains his views in regard to the Huron tribes, quite a different sort of savages from those of Tadoussac and Quebec, on account of their commercial organization and their sedentary character. This, of course, induced the above mentioned "patrons" to turn their attention to Upper Canada and to neglect the roving bands of the lower Province, but to no better advantage, for it had the effect to send the missionaries too far away from the base of operations, which was Quebec, and in a few months it brought the fighting Iroquois to the Huron villages. A third consideration was the Iroquois themselves, a powerful foe standing on the westward route, and which could only be subdued by the use of troops; but the Hundred Partners never attended to this part of their duty, and left the Jesuits, in fact the whole colony, without any help against the invaders.

This volume contains a mass of information upon the life and customs of the Indians. It is one of the most remarkable in the series.

VII., VIII., IX. These three volumes comprise the years 1634-36 and deal with Cape Breton, Quebec and the Huron country. They are not all written by Father Le Jeune; sometimes he encloses relations transmitted to him by Perrault, in Cape Breton, or Brebeuf in Upper Canada, which he forwards to Paris as Superior of the missions of New France.

Julien Perrault (1634) describes the situation, climate, resources, and people of the island of Cape Breton. He speaks of Chibou, now called Bras d'Or. In the middle of that great bay, on the left-hand side, as one enters from the sea, was the fort of Sainte Anne, at the entrance of the harbor, opposite a little cove—an excellent port easy to defend against any enemy. There was situated the first mission of the Jesuits in New France, the second mission or residence being located at Miscou. Father Le Jeune explains that as the vessels which go to Cape Breton and to Miscou (Gaspé) do not go up as far as Quebec, "it thus happens that we have no communication with our Fathers who are in the Residences of Sainte-Anne and of Saint Charles of Miskou, except by way of France; hence, neither letters nor other things should be sent to us to hold for them, but they should be given to those vessels which go to these French settlements."

Perrault naturally finds that the Indians of Cape Breton lack in the knowledge of God and of the service that they ought to render to him, as also of the state of the soul after death; nevertheless, he admires the honesty and decency of their conduct: "Everything is free to them in all places, and yet nothing is in danger in their presence, even if they are alone in a cabin and where no one can see them." His conclusion is that these people will be easily Christianized. He, like all the missionaries of his time, entertained a wrong conception of the character and temperament of the aborigines; he also overestimated the aid his own countrymen were disposed to contribute towards the conversion of the

infidels. Yet it cannot be said that he was altogether dreaming, for he must have been aware of the rumor circulating in Paris, Rouen and Dieppe, of the changes intended to be made in the administration of New France at that very moment. The embarrassed financial position of the Hundred Partners, also the persistent decline of health in Champlain, engaged Richelieu to accept the offer of the Knights of Malta, who were willing to assume the direction of New France and work the scheme of establishing colonies in Acadia, in Cape Breton, on the St. Lawrence and the Great Lakes. During the years 1635-36, Châteaufort was sent to Quebec; Montmagny and Delisle arrived there soon after. Razilly went to Acadia, Sillery had a hand in the whole affair, and all these new comers brought with them the hope of an effectual and glorious administration. Before the year 1636 was over, circumstances of a higher order paralyzed the actions of the Knights and everything went back to the *status quo*. The Hundred Partners made a compromise with an association of a few merchants of Dieppe, Rouen and Paris for the trade of Canada, with the hope of seeing the dawn of better days.

During this time Father Le Jeune was studying Quebec and the neighboring districts, writing invaluable letters on the subject and preparing himself for improvements that never came in his days. He describes the language of the Montagnais, which, though deficient in expressions for abstract ideas, he praises for its fullness and richness in vocabulary and grammatical forms. Once master of the idioms, and assisted by the resources of a strong colonial government, he expected to bring the Indian tribes to a reasonable state of civilization, and place them alongside of a prosperous agricultural colony of Frenchmen. He knew well that the trials of the last thirty years amounted to nothing towards the aim, but he was in receipt of letters from France which spoke with such warmth of the future of Canada that he really believed in a full and complete success. In fact things showed a better appearance than in the past, but there was not much behind that. The Hundred Partners never, at any time, meant to colonize Canada or any part thereof. All they cared for was the fur-trade and they did not even know how to conduct it properly in order to make it a paying business. In 1636, as already stated, the company abandoned Canada into the hands of seven or eight associated merchants, under certain conditions which were in hardly any respect fulfilled, so that the colony went from bad to worse. The creation of this private company did not affect the charter still in possession of the Hundred Partners, but as the latter were unacquainted with trade or navigation they simply remained in the shade, and the firm of Rosée, Cheffault, Castillon, Juchereau, Berruyer, Duhamel and Fouquet reigned supreme over the St. Lawrence. The Hundred Partners seemed at first to be willing to send over colonists; they made concessions to Giffard, Bourdon, Leneuf, Godefroy and others, obliging those to whom lands were given to assume the company's duties of clearing such lands, and sending and supporting the settlers; but the few families who came under that management had to find a living by themselves and as a result the recruiting

in France was discouraged from the outset. Rosée, Cheffault and Company acted in the same manner as the great company; cleared no land and only sent provisions from France for their own fur-trade employees. Father Le Jeune had said in 1635 that the Hundred Partners were "discharging their duties perfectly, although at a very great expense" in regard to procuring actual settlers; this is not confirmed by the facts, since we can only find seventy men of that class arriving from 1632 to 1639, and as far as we can ascertain coming of their own accord, and at their own expense. Statements made in 1641 and 1642 concerning the approximate population corroborate our opinion in this matter. The number of settlers up to 1636 was forty-three, according to our own calculation. Father Le Jeune said in the fall of that year, that if the Jesuits had a school in Quebec they might expect to teach twenty or thirty French pupils. Three Rivers had no children at that date. Father Le Jeune adds: "A poor man burdened with a wife and children should not come over here the first years with his family, if he is not hired by the Gentlemen of the Company, or by some one else who will bring them hither: otherwise he will suffer greatly and will not make any headway." Such was the situation, and we find there is no room for praise.

The narratives concerning the Hurons are to be found in Volume VIII.

X.-XV., 1634-1639, the Hurons, Quebec, Three Rivers. These six volumes form a series by themselves and must be examined together. They represent six years of sanguine expectation of progress entertained by the Frenchmen in Canada. They tell us of the bright promises received from the mother country and also of the openings the missionaries expected to have on the Great Lakes through the apparent good dispositions of the Hurons and other allied tribes. The reading of anterior *Relations* had truly excited the piety of several men and women of some influence in three or four cities of France, and there was a movement on foot tending to help the missionaries, even by colonization, but this latter part of the programme was soon paralyzed by the indifference of the Hundred Partners. What resulted from the sudden ardor of those well-intending persons was merely the commencement of a hospital and an Ursuline school in 1639. The scheme to establish the Knights of Malta at the head of the colony fell through, on account of the Order being called to do duty in the East; and on the side of the Hurons war prevented any development of the religious missions in Upper Canada. During these years of expectation the Jesuits were prompted to furnish as much information as they could obtain concerning the country and to suggest measures of general improvement. This situation renders the letters of 1634-39 most interesting, and when we know that they were written by men like Le Jeune and Brebeuf they attract necessarily the utmost attention.

Six residences or Jesuit missions existed in New France: Sainte Anne of Cape Breton, Saint Charles at Miscou, Notre Dame de Recouvrance at Quebec near the fort, Notre Dame des Anges half a league from

Quebec, Conception at Three Rivers, Saint Joseph at Ihonatiria among the Hurons—this latter being the mother house of five or six other missions spread throughout Upper Canada between Lakes Huron and Erie. Fourteen priests, besides their assistants, were distributed in this manner from the mouth of the St. Lawrence to the eastern shores of Lake Huron.

It was not without a sort of spite that the Algonquins of the Ottawa noticed the arrival of Brebeuf in the Huron country, for they were jealous of the facilities the Frenchmen would impart to the Hurons in the way of traffic if they were allowed to have close intercourse. The mind of the Algonquins, as well as that of the Hurons and the Iroquois, never realized in those days the purpose of the missionaries: they naturally saw nothing but trade and commerce in the doings of all classes of Europeans. Hence from the moment the Jesuits took permanent residence in the Huron country the Iroquois determined upon a war to the death against these people, because they felt that the French were becoming the masters of the fur-trade around the lakes. Brebeuf says that in 1635, the Iroquois having alarmed some Huron villages, a rumor circulated that the Algonquins had warned the Hurons of the sad result of the coming of the black gowns amongst them. They had not foreseen the nature of the trouble which they predicted. Soon after, the Iroquois having shown some desire to attack Allumette Island, the Algonquins ran to the Hurons for assistance. By that time the Iroquois had made up their minds to destroy both nations and they entered (1636) openly upon the execution of that plan. Father Brebeuf and his missionaries in the Huron country had no means to detect the danger nor to repulse it. They wrote in full belief that the omens were most favorable. It is painful to us when reading those enthusiastic letters to think that the enterprise of the missions was on the verge of the most terrible tragedy destined to take place in the annals of this new continent.

In brief the little headway made from 1632 to 1639 may be considered as marking a period of prosperity if compared with the years that followed.

BENJAMIN SULTE.

*Old Virginia and her Neighbors.* By JOHN FISKE. (Boston and New York: Houghton, Mifflin and Co. 1897. Two vols., pp. xxi, 318; xvi, 421.)

WE are told in the preface of this interesting work that in the series of books on American history upon which the author has for many years been engaged, the present volumes come between *The Discovery of America* and *The Beginnings of New England*. To complete the picture of the early times and to make connection with *The American Revolution* and *The Critical Period of American History* (two charming works of Dr. Fiske with which the public is familiar), the author promises two further contributions, of which one, entitled *The Dutch and Quaker Colonies in America*, is already in preparation, and the other, yet unnamed, but which will resume the history of New England at the accession of